/118 cont./

797 These facts cannot be denied, because they are based [786] on the experience of centuries. Unfortunately, they do [883] occur, and it is very difficult to uproot them. There is no lack of repentance or lack of punishment, admonitions, and fears, but civilizing action is not enough for this, nor even often the Gospel, because: animalis homo non percipit quae Dei sunt. We can say that the action of the missionary is one of yesterday among the Chiriguano. The Christians or neophytes have changed much in relation to the infidels throughout the region, but a great deal more is still lacking for them to come to understand the strength of Religion and civilization, since, naturally, abandoned humanity gives free rein to passions and it is indeed difficult to contain it afterwards in a short time (1).

1. The infidels of the missions complain about the neophytes, but they do not under- [674] stand that times have changed, and the race as well. Murders are committed in other places, but this does not happen in the missions.

847 Sister to the sterility which the coquettish girls manage to procure is abortion. There is no woman who does not know the thousand ways for procuring this, always provided that they have not obtained or resorted to remedies for 847 sterilizing themselves at puberty. In general it is those girls ●586 who have been betrayed by their lovers or abandoned by 836 those who have sworn fidelity to them throughout their 848 lives who come to this excess of killing innocent babies. For this reason they not only hate the perpetrator, but also his fruit in their bellies, and thus they make an effort to get rid of the innocent one by plucking it dead from their breast.

/207 cont./

462 562 The woman among the Chiriguano is a true slave, and the man her master. His work for the family is limited to planting and weeding, as well as fetching the necessary fire-
[517] wood. In addition, /208/ as a diversion and pastime, he takes his bow and arrow, goes out into the countryside and hunts, or fishes in a nearby river, spending the rest of his time talking with his friends, recounting exploits, telling stories, Miani, playing cards and throwing dice, even going so far as to bet the tipoy or cutama of his wife.

She, on the contrary, is the work horse of the house. She
[482] carries the maize with her Añapoca, a kind of net, goes to
[515] the spring and carries on her shoulders and over long distances some 50 libras of water, prepares food, makes chicha, cleans her house, spins, weaves ponchos, makes ollas, cares for her children, raises animals such as pigs, chickens, sheep, and goats, makes cheese if she has cows, and, as if all this were not enough, in the afternoon she sits down next to her lazy husband, releases his healthy hair, and as a distraction goes looking through that labyrinth for the insects which nest there,
[262] without feeling any disgust. I am not talking about killing them, but about doing away with some with her teeth and making a snack out of others, a very simple thing for these women.

562 593 Everything is permitted for the man. He can play upon words and make lascivious jokes with other women, but this is not permitted for the wife, nor can she even cast a sidelong glance, which would be enough to cause her to be maltreated and divorced. How many things there are in nature! It is painful to see a mother with her four or five little ones abandoned to suffer hunger and despair, while the rascal of a husband with no just cause at all goes happily off with another, giving her the little that he earns and then getting rid of her at the first chance (1).

593 586 1. When the man turns out to be too lazy, it is the woman who leaves him, going off with another, and the children go with her, because

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/208 cont./

love can accomplish much, and they really love their children, without making much outward show of this.

Finally, the man, whenever he wishes, can dismiss his wife with great ease. He does it with contempt, in biting words, calling her Cuña pochi, bad woman, Cuña imuquere, lost woman, good only for lighting the fire. No one could endure such scorn for an hour, and she understands that the rascal has won the love of another, younger woman.

515 When a mother goes to the spring or river, she takes her son or daughter with her, bathes herself and also her child, and then grinds up some grains of Ñetira, a kind of potash, leaving her hair and that of her daughter clean and shiny. The bath is daily, but the washing of the hair with ñetira is not.

/209/ Pregnancy and Birth

843 When a woman finds herself pregnant, she does not give up her customary chores, but goes to the field as usual and fetches from there heavy loads of maize and other things. 482 285 [171] They use for this, as I have already noted, a kind of close-woven net which the Toba make with the bark of the caraguata or maguey. Those made by the Chiriguano are like the wooden fruit-baskets /chipas/. They are open on top, where they have an easily untied cord, in the middle of which there is a wide band for holding the weight with the forehead (1).

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1. The Chiriguano woman lets all the weight of the load she is carrying rest on her spinal column, etc., holding it with her forehead. If the water is some distance away, she does the same; if not, she carries the vessel vertically on her left shoulder, or on her head, where she places a pad of rags.

Ee 581 /212 cont./ Marriages seem to me to be happy as a rule. In the village of the Chané chief Vocapoy, I had an opportunity to see several newly married couples. The happiness of the honeymoon month seemed to me unfeigned, and the young wives worked industriously for their husbands. Nevertheless, among the Indians, as among other peoples, there are women of different character. There were some who worked all day long for their homes, and c Ce 582 others who seemed to live only to amuse themselves.

Sibling marriages are forbidden, whereas male and female c Ce [171] cousins may marry (at least among the Chané).

This, on the other hand, as has been mentioned, is not permitted among either the Choroti or the Mataco.

Ee 595 Among the Chané and Chiriguano there are some who have several wives. This is true, however, not for the young men, but for the older ones, especially the chiefs. Vocapoy had four wives, who lived in different villages. /213/ Taco is said to have c [643] seven, Maringay has two, who live together. Old Mandepora (Fig. Ee [586] 111) is also said to have a larger /Fig. 111 appears here/ number. These older exalted gentlemen often abandon their wives and acquire new, young, and pretty ones.

Ee 582 Except for these cases, the difference in age between the spouses does not, as a rule, seem to be more than a few years.

c 577 177 797 831 /214/ If one talks to the missionaries about the moral conditions among the Indians, especially among the Chiriguano, they paint them in black colors. The moral conduct of the Christian Indians is, I am afraid, very bad, but in the valleys where the white man has not corrupted the Indians I never saw an instance of promiscuous love, as among the Choroti. Maringay's village is typical of the old customs, and nowhere have I seen as strict c [837] morality as prevailed there. In these purely heathen villages no girl was ever offered to the members of the expedition, whereas this did happen at the mission stations.

c 577 831 175 The following opinion is given by the Jesuit priest Ignace Chomé in a letter of 1735 (1), at a time when they were still

1. Chomé, op. cit., p. 318.